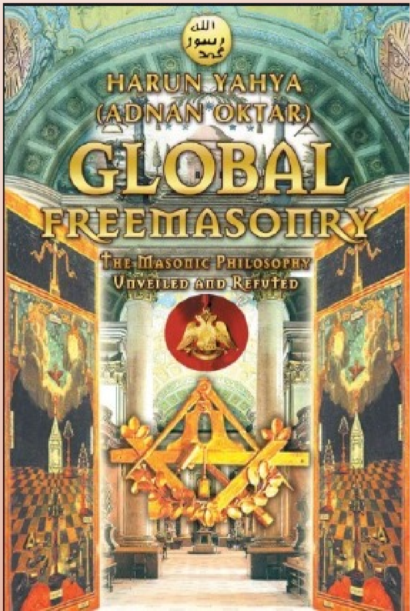
Freemasonry



By
Arnold Leese

PREFATORY NOTE.

THE purpose of this pamphlet is to expose the subversive activities of Freemasonry and its ramifications; whence its inspiration derives and where its control lies.

It is not suggested that every Freemason is a revolutionary; but all Freemasons are, either wittingly or unwittingly, helping in the work of destruction of Aryan Christian culture and civilisation. They have taken an oath of secrecy and when a crisis arises and the interests of their native land clash with those of their hidden masters, they must either obey the latter or be destroyed, as were many patriotic French Freemasons at the outbreak of the French Revolution.

It will be argued by Freemasons that their masters are not hidden and that many honoured— even Royal—persons are to be found at the head of Freemasonry. In this connection the attention of the reader is called to a letter of Piccolo-Tigre, dated 18th January, 1822, on recruiting for the Haute Vente Romaine, a revolutionary secret society connected with Freemasonry:—

> "The Haute Vente wishes that, under one pretext or another, as many princes and rich men as possible be introduced into the Masonic Lodges. Princes of Royal Blood . . . . flatter their ambitions for popularity, prepare them for Freemasonry . . . . the Haute Vente will then be able to do what it can to be useful in the cause of progress. In the meantime they will serve as an attraction to *imbeciles, intriguers, crooks and loafers.* These poor Princes will serve our cause while thinking that they are working for theirs. This is a magnificent deception, and there are always plenty of fools willing to compromise themselves in the service of a conspiracy in which every Prince thinks himself to be a benefactor."

The hidden rulers of Freemasonry thus classify rank and file Masons as "imbeciles, intriguers, crooks and loafers"—food for thought for the dupes in the lower degrees of Freemasonry, who look upon it as a philanthropic institution.

CONTENTS

FREEMASONRY

I The Basis of Freemasonry.

IN order to get a proper understanding of Freemasonry, it is necessary to trace the source of its hidden doctrines, and the propagation of these doctrines by secret societies right from the beginning of the Christian era. This secret world history can only be sketched in this pamphlet, although it is a most fascinating and important study in itself, since the causes of such epoch-making events as the Reformation, the Thirty Years War, and the Great Rebellion are discovered by it.

Freemasonry is simply the latest phase of organisation of the forces of Darkness against those of Light, of Evil against Good, in a fight which has been going on since the Jews first conceived the idea of organising for world-control. The nature of the struggle is dual, viz., religious and political; and whereas the political plan of the Jews has altered from time to time to allow for the changes in national boundaries and coalitions, the religious programme has remained practically constant, viz., the destruction of all Gentile Creeds, and the substitution of Gnosticism.

II What is Gnosticism?

TO give an accurate definition of Gnosticism we cannot do better than quote from a very learned article written on the subject by Rabbi Ludwig Blau, Ph.D., Professor at the Jewish Theological Seminary of Budapest, Hungary:—

> "Gnosticism is an esoteric ('hidden, secret') system of Theology and Philosophy. . . Gnosis is neither pure philosophy, nor pure religion, but a combination of the two with magic, the latter being the dominant element, as it was in the beginning of all religion and philosophy. . . . . Jewish gnosticism unquestionably antedates Christianity, for Biblical exegesis had already reached an age of five hundred years by the first century of the Christian era . . . . There is, in general, no circle of ideas to which elements of gnosticism have been traced and with which the Jews were not acquainted. . . . . It is a noticeable and noteworthy fact

that heads of Gnostic schools and founders of Gnostic systems are designated as Jews by the Church Fathers. . . . . Many Gnostic elements have doubtless been preserved in the Kabbalah {The Kabbalah and the Talmud together form the basis of modern Judaism. The Kabbalah regulates the spiritual life of Jews, and the Talmud the material.}, together with magic and mysticism . . ."

Here it must be explained that Jewish magic consists in experimenting with the hidden forces of the human body, producing mass-hypnotism, etc. Such experiments are apt to produce physical wrecks, destroying the will-power of resistance, and should only be permitted under scientific control.

The first notorious head of Gnosticism was Carpocrates, a Jew of Alexandria, who lived under the reign of the Roman Emperor Hadrian (A.D. 117-138). Carpocrates's son Epiphanes was the author of a work entitled "Justice" which advocated a very outrageous form of Communism. More than 60 different sects of Gnostics arose; they all had mysteries, initiation rites and ceremonies, and also signs and symbols. The tenet common to all of them was Dualism, or the co-existence of two principles, one good and the other evil, or God and Matter. God could not approach matter, and from this was derived the teaching that the soul could not be sullied by the actions of the body. Hence Gnostics fell into licentiousness and perversion, their esoteric (or hidden) doctrine being that *nothing was really evil by nature.*

Gnosticism spread rapidly amongst the Jews, who in their turn regarded the establishment of Judaism over the world as one of their chief aims. They proselytised at different times in great earnest, {The Ashkenazim (or German) Jews, which compose nine-tenths of the Jewish nation, are the descendants of the inhabitants of the Khazar Empire, who were converted to Judaism by Jewish missionaries in 720 A.D.} so that first Rome and later the Christian Church forbade the embracing of Judaism. "The Jews fully believed that it was their destiny to be a light to the nations and they acted upon this belief. They attracted the Gentiles to their synagogues, they sent out preachers among the pagans to spread their teaching far and wide," writes the Jew, Norman Bentwich. It was when he was forced under cover that the Jew stealthily pursued his aim and

attacked the spiritual and intellectual stronghold of the Gentiles of whatever religion, Christian, Mahommedan or Buddhist, by means of subtle penetration, i.e., destruction from within.

III Diffusion of Gnosticism among the Gentiles.

FROM the second century onwards, hundreds of sects with more or less Gnostic teaching embodied in their tenets arose to combat or distort Christianity (e.g., Manicheism), and with the advent of Mahommedanism in the 7th Century, the same thing happened to Islam. A Gnostic sect of Mahommedans was founded by a Yemen Jew, Abdalla-ibn-Saba (cir. 640) called Shi'ism, which was both religious and political in character. Over 400 years later, the terrible sect known as the Assassins was founded by the Shi'ite Hasan Saba, protected by a Jewish Caliph who had deposed the legitimate Mahommedan. The Jews followed the Arabs throughout the latter's conquests until their defeat by Charles Martel in 732, and were permitted to enter Arab schools and universities. It was under Arab influence that the Jews first studied Medicine and Astrology, although they rapidly perverted these sciences into magic practices, so that the Islamic Caliphs were obliged to promulgate laws forbidding Jews to teach or practise medicine. On the other side, the Jews settled in communities or Kahals in all the newly-formed Aryan nations of Europe, establishing a monopoly in trade, and undermining Christianity by the formation of Gnostic groups such as the Albigenses, who, in spite of the fact that they called themselves Christians, are described by *Pope Innocent III in a letter to the King of France in 1205, as having*

> "*by their usurious practices gotten into their power the goods of the Church, occupied castles, acted as stewards and managers for the nobles, had Christian servants and nurses on whom they committed abominable crimes. On Easter Day they walked in the streets and offered insults to the Faith, maintaining that He whom their ancestors had crucified was only a peasant. Their houses remained open till the middle of the night and served to receive stolen goods; assassination even occurred . . . .*" (*Bouquet XIX*, 471).

During the Crusades, in which the pick of the male Gentiles fought a Holy War leaving their arch-enemies, the Jews, at home, the latter greatly

strengthened their power to the detriment of the native Gentiles. The period dating from the foundation of the Arab Empire (711) to the end of the Crusades is known in Jewish History as the "Golden Age." We now come to the formation of that formidable secret society which is one of the direct precursors of Freemasonry, viz.:—

IV The Templar Order.

THE Templar Order was founded in 1118 in Jerusalem by nine Crusaders, and was divided into three classes: (1) the Knights; (2) the Clergy; (3) the Serving Brethren. Formed for the ostensible purpose of defending Christianity, the Templar Order had a secret doctrine which was Gnostic, though it is not certain whether the Gnostic doctrine penetrated it at the start or at a later date, either from within or by contact in the East with the Assassins. Within 200 years after their foundation, the Templars acquired collossal wealth and power by following Jewish banking methods; and when Philip the Fair came to the throne of France in 1285, he found his people ground down by two forces, viz., the Templars and the Jews. As a result, he ordered the Jews out of the Kingdom of France in 1306, declaring the Christians free of all debt owing to Jewish usurers, and then held an inquiry into the Templar Order. In 1307, he simultaneously arrested all the heads of the Order, and their Grand Master, Jacques de Molay, was executed. France was never forgiven for this, and it is recorded by Eliphas Levi, in his book "Histoire de la Magie," that at the execution of Louis XVI in 1793 (after the French Revolution), an elderly Jew dipped his hands in the Royal blood and said to the crowd, "I baptise you in the name of liberty and Jacques."

It cannot be doubted that Philip the Fair acted impartially and in the best interests of his people in suppressing the Templars in 1314, for the following reasons:—

1.—Pope Clement V resented the King's interference with a religious order, but in response to popular clamour was prevailed upon to hold an inquiry of his own. At the trial, a large number of Knights

confessed without torture that the existence of a blasphemous ritual was a fact, which ritual was Phallic (sex-worship), or Gnostic.

2.—He had the support of the people.

Meanwhile, the spread of sorcery and witchcraft among every grade of society, based upon a scanty knowledge of occultism, was alarming all clear-thinking people. In other words, Jewish perversion of Arab science, and the translations of the Kabbalah by such scholars as Raymond Lulli (1236-1315) and Roger Bacon (1214-94), were taking effect on Gentile life. At this time, two schools divided the students of Europe, viz., the Scholastics, who lived an abstemious life and kept free from the Kabbalah generally; and the Humanist, who sought science and art, and very soon absorbed Gnosticism. Foremost among the latter we find Roger Bacon, Dante (12651321) upon whom a great influence was exercised by the Jew, Immanuel (1270-1330), astrologist and writer; John Reuchlin (1455-1522), who is regarded as the main precursor of the Reformation, and who studied the Kabbalah under the Jews, Jacob Loans (physician to the Emperor Frederick III) and Obadiah of Sforno; also Robert Fludd (1574-1637), friend and pupil of Michael Maier, the Jewish physician to Emperor Rudolf. It was from Humanism, which was the channel for Jewish penetration, that the Reformation came, the leaders of which, e.g., Martin Luther and John Reuchlin, were guided by Jews. {Luther turned round and attacked the Jews vigorously in the latter part of his life.} Here it should be pointed out that just as Judæo-Masonic influences in the Court of Louis XVI prevented reforms and made the country ripe for revolution, so Jewish influence in the Catholic Church corrupted the latter and prepared the ground for the Reformation.

After the suppression of the Templars in 1314, two important secret societies came about: the Order of the Rosie Cross (Rosicrucians), and the Society of Jesus (Jesuits).

1.—The ROSICRUCIANS. The foundation of this Order is generally (inaccurately) {Charles T. McClenachan, 33°, states that the Rosicrucian Society is mentioned by Raymond Lulli, who died in 1315.} associated

with the mythical travels of one Christian Rosenkreuz, supposed to have died in 1484 at the age of 106. The Order had oaths, symbols, etc., as in modern Freemasonry, and embodied a secret Gnostic doctrine together with two material aims, viz., transmutation of metals into gold, and the discovery of the Elixir of Long Life. The movement was greatly furthered by Robert Fludd (*vide supra*), who was helped in the formation of the Order in England by Francis Bacon, author of the "New Atlantis." The Masonic historian, Charles T. McClenachan, 33°, gives proof of the link between the Rosicrucians and the Humanists, from which we extract the following:—

> "For authority of the formal organisation of the Brotherhood (Rosicrucians) we must depend upon the works of such eminent men as the Philosopher John Picus de Mirandola, the orientalist John Reuchlin, the distinguished divine, Cornelius Henry Agrippa, all of whom wrote between the years 1490 and 1530. Then in the beginning of the 17th Century, we turn to the writings of those chemists and philosophers, Robert Fludd and John Baptist von Helmont. {All the aforesaid were Humanists.} . . .
>
> "Within the boundaries of the abstruse sciences, common to the Rosicrucians, were hermeticism, magnetism and philosophy, to which by the evil-minded was added magic, or the 'Black Art'."

Some idea of the enormous influence exercised by the Rosicrucian Order is to be gained by the recollection that Queen Elizabeth always consulted her alchemist, the Rosicrucian, John Dee, on matters affecting national policy; and that the Rosicrucian, Count Axel Axelstiern was regent in Sweden in view of the minority of Queen Christina.

2.—THE JESUITS. Founded in 1541 by a Spaniard, Ignatius Loyola (1491-1566), the Jesuits are organised in 6 grades, and are sworn to blind obedience as in Freemasonry. The initiation ceremony has been described as follows {Schaff-Herzog, "The Encyclopædia of Religious Knowledge," Art. Jesuits entitled, Histoire des congrégations et sodalités jésuitiques depuis 1563 jusq'au temps prséent (1709).}:—

> " . . . the proofs lasted 24 hours, for which the candidate was prepared by long and severe fasting, which by prostrating his bodily

> strength, inflamed his fancy, and just before the trial a powerful drink was administered to him. Then the mystic scene began—diabolical apparitions, evocation of the dead, representations of the flames of hell, skeletons, moving skulls, artificial thunder and lightning, in fact, the whole paraphernalia and apparatus of the ancient mysteries. . . . . At the initiation into the second degree the same proof, but on a grander scale, had to be undergone. . . . . The candidate took the following oath:—'In the name of Christ crucified I swear to burst the bonds that yet unite me to father, mother, brothers sisters, relations, friends; to the King, magistrates, and any other authority to which I may ever have sworn fealty, obedience, gratitude or service'."

The Jesuits thus constitute a "state within the state," and historically are given credit for the Gunpowder Plot of 1605, fomenting the Thirty Years War, encouraging Mary Stuart, and many other political activities. The following comments {René Fülöp-Miller, Macht und Geheimnisse der Jesuiten (1929).} have been made on the Jesuit and Jewish philosophies:—

> "To-day there still appear, from time to time, booklets in which it is stated that Jews and Jesuits have the same outlook. In fact, it is astonishing to see the likeness between the Jesuit moral theology and the instructions of the Jewish 'mischna'; it is often difficult from a quotation immediately to be able to decide from which of the systems of teaching it is taken."

The Organisation of Loyola was on the plan of the Military Orders formed at the period of the Crusades, and Jesuits became the bitter enemies of the Rosicrucians. The two societies organised coalitions of Governments, e.g., the French Holy League, and the Assembly of Luneburg (1586). In short, the history of the period resolves itself into a struggle between two secret orders, with the Aryan nations as cannon-fodder. The Jesuits were abolished by papal bull in 1773, but continue to exist. France has always been the key-position in the struggle, and it was after the Gnostic Rosicrucians found that they could not gain France by conquest that the Jews conceived the idea of using "the people" for the attainment of their ends, and we have as a result modern

Freemasonry, reorganised in England in 1717, with the catch-cries "Liberty, Equality, Fraternity."

V Modern Freemasonry.

MODERN Freemasonry is derived from two distinct sources, viz., "Operative Masonry," which is the art of building preserved in secret by the guilds of the old stone masons, and is used as a "front"; and "Speculative Masonry," which is the repository of the secret Gnostic doctrine of Phallism (sex-worship) designed to replace existing religions, which is the secret cult alike of the Kabbalah, Assassins, Templars, Rosicrucians, and various present-day Theosophist sects.

In the beginning of the 17th Century, the Rosicrucian, John Valentin Andrea planned to unite all existing religious societies, and in his book, "Universal and General Reformation of the Whole Wide World" (1614), he advocated the foundation of a secret society of all classes, pledged to work quietly for the benefit of their fellows. Another Rosicrucian, the Moravian schoolmaster Comenius (Amos Komensky), proceeded with the plan, at the same time publishing anti-Christian and anti-Monarchist writings. James Anderson (1662-1739) united the old traditions of "Operative Masonry" with the new Gnostic theories of Comenius. In the General Assembly of Masons in 1663, the masters of Operative Masonry were forced to unite with new (Rosicrucian) masters. In 1703 the Lodge of St. Paul officially announced that "the privileges of Masonry should no longer be restricted to operative masons, but extended to men of various professions, provided they were regularly approved and initiated into the Order."

The Grand Lodge of England was founded on 24th June, 1717, and practices only the first three degrees, viz., Entered Apprentice, Fellow Craft, and Master Mason (Blue Masonry). The ritual of these three degrees is purely symbolical, and has an esoteric Gnostic interpretation which is revealed only in the high degrees of Royal Arch and in occult rites superimposed on "Blue Masonry," such as Societas Rosicruciana in Anglia, Memphis and Mizraim, etc.

We are given the following *esoteric* explanation of the ritual of Master Mason by the Jew, Paul Rosen {Maçonnerie Pratique, Cours d'Enseignement Supérieur de la Franc-Maçonnerie, Rite Ecossais Ancien et Accepte (1885), page 206. Very few of the works which Rosen quotes as authorities are available to the public in libraries, museums, etc.—a significant fact.}:—

> "The Temple, being emblematic of the human body, the Master's Lodge is known as the Middle Chamber within which the most intimate mysteries of Freemasonry are celebrated. It represents the Uterus wherein is accomplished the reproduction of all beings.
>
> "The two parts, separated longitudinally by a dark curtain, representing one side, the West, dark, and lighted only by a single light, the abode of death, of the sterile seed, is the ovary. That of the Eastern side, brilliantly illuminated, is the seed fertilized by the fulfilment of the act of generation and absorbed by the Uterus.
>
> "The Master holds the mallet, the two Wardens each holding a roll of cardboard nine inches in circumference by eighteen inches long. These rolls represent the *membrum virile*.
>
> "In the middle of the Lodge is a mattress, coffin or ditch, which symboliscs the bed, the Pastos of the Antients, upon which are performed the mysteries of human generation.
>
> "This mattress, coffin or ditch, also represents the Arch of Noah, and the antient Arch of the Old Testament, these two Arches being again the symbols of the place where the generation of beings is accomplished.
>
> "The acacia, the initiatic emblem of the Gauls and Scandinavians, and the fig tree, initiatic emblem of the Syrians and the Orientals, signify that all the mysteries are derived from one source and rest on one base, that of India.
>
> "The Phallus is used by the Freemasons in the degree of Master where it is designated by the word Mahabone.
>
> "This fecundation is supposed to take place as follows:—'In the early period of initiation the seed of the unfertilized grain is dead.

The Candidate, hearing within him this inert seed, is a male as he only wears upon his breast the Compass emblem of the *membrum virile*. He is stretched upon a mattress, or in a coffin or ditch, emblematic of the bed of the Pastos or the mysteries of generation. Neither the second nor the first warden can endow him with life. Alone the Worshipful Master, wearing upon his chest the Square, symbol of the *genitalia muliarus* representing the female (the Lodge), can fertilize this seed by leaning over the Candidate, who, representing the male, unites with him by the five points of perfection.'

"The seed is fertilized by the Union of the male and the female, and the Lodge becomes pregnant of the Candidate, which she brings into the world nine months later, as Perfect Master, fourth degree, it being established that nine full months must have passed since the aspirant had received the degree of Master Mason."

The reader will now understand what is meant by the statement (*supra*) that Speculative Masonry is the repository of the secret Gnostic doctrine of sex-worship. Also, it is explained why "no eunuch can be initiated a mason." {Mackey, Moise Reghellini de Scio, "La Maçonnerie considerée comme le resultat des Religions Eyptienne, Juive et Chrétienne," Paris, 1833.} *That Gnosticism in Freemasonry is no fiction is borne out by the following "Instructions"* {Issued 14th July, 1889, to the 23 Supreme Councils of the world; recorded by A. C. de la Rive in "La Femme et l'Enfant dans la Franc-Maçonnerie Universelle," page 588.} *of Albert Pike, described in an article in* "The Freemason" (*the organ of English Freemasonry*), 19*th January*, 1935, *of "the illustrious and revered Albert Pike."* Albert Pike was simultaneously Grand Master of the Central Directory of Washington, Grand Commander of the Supreme Council of Charleston, and **Sovereign Pontiff of Universal Freemasonry**:—

"That which we must say to the crowd is—We worship a God, but it is the God that one adores without superstition. To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st and 30th degrees—The Masonic religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian doctrine. If Lucifer were not

God, would Adonay (the God of the Christians) whose deeds prove his cruelty, perfidy, and hatred of man, barbarism and repulsion for science, would Adonay and his priests, calumniate him? Yes, Lucifer is God, and unfortunately Adonay is also God . . . . the intelligent disciples of Zoroaster, as well as, after them, the Gnostics, the Manicheans, and the Templars have admitted, as the only logical metaphysical conception, the system of the two divine principles fighting eternally, and one cannot believe the one inferior in power to the other. {*cf.* Gnostic Dualism, *supra*, page 3} Thus, . . . the true and pure philosophic religion is the belief in Lucifer, the equal of Adonay . . ."

VI The "Higher Rites" of Freemasonry.

SUPERIMPOSED upon the ordinary "Blue" Masonry of three degrees are a number of Masonic orders called "rites" having as many as 33 or even 97 grades. The principal of these is the famous, or more appropriately, notorious Antient and Accepted Scottish Rite (in England called the Ancient and Accepted Rite), which has 33 degrees, described in the "Blue Book of Masonry" as "the passport to all Masonic associations in the world." In plain English, it is quite in order for a mason in the Scottish Rite to visit a Masonic Lodge anywhere in the world, provided, of course, that the mason has reached at least as high a grade as the lodge he is visiting. The internationalism of Freemasonry is therefore perfectly plain, and any attempt on the part of the Grand Lodge of England to repudiate the Scottish Rite (or any other for that matter) is the most transparent humbug, for the late *Lord Ampthill himself (pro-Grand Master of the Grand Lodge of England) held the rank of 33rd degree is the Scottish Rite in England. The Scottish Rite runs its own secret service, which co-operates with the secret services of the various national governments.*

Returning to the Gnostic basis for the ritual of Freemasonry; the centre for occultism {Entirely Cabbalistic, i.e., based on the Kabbalah.} in England to-day is the Societas Rosi-cruciana in Anglia, founded in 1866, by Robert Wentworth Little, an eminent Grand Lodge of England Freemason. {He was Secretary of the Province of Middlesex, and Secretary of the Royal Masonic Institution for Girls.} From the "History

of the Societas Rosicruciana in Anglia," by Dr. William Wynn Westcott, who occupied the position of Supreme Magus of the order from 1891 until his death in 1925, we glean the following points:—

> "The basic rule of the Society stated that only Master Masons of good standing and repute should be admitted to membership.
>
> "Membership is limited to 144, or the square of 12. The number of registered Novices or Aspirants shall not be restricted, but members only shall be permitted to be present at the ceremonial meetings of the Society."

The order has 9 grades, and the number of members of the last grade is limited to 3 (the Magi), the chief of whom is called the Supreme Magus. Great experience in occultism is the chief qualification for the members of the Society.

In 1888, Dr. William Wynn Westcott, the prominent English Grand Lodge Freemason, {Appointed Junior Grand Deacon to the Grand Lodge of England in 1902, Knight Kadosch 30° in the Scottish Rite, and Grand Standard Bearer, Royal Arch, Grand Lodge of England.} together with the Cabbalist MacGregor Mathers, founded the Rosicrucian Branch known as the Order of the Golden Dawn, a foul group which has been partially exposed in "Light Bearers of Darkness," by "Inquire Within." {Boswell Publishing Co., Ltd., 10, Essex Street, London, W.C.2.}

On 9th October, 1902, at the quarterly convocation of the Societas Rosicruciana in Anglia, held at the Frascati Restaurant, the Supreme Magus, Dr. W. W. Westcott, said that the new Province of Germania which he had formed, and the new college {Rosicrucian Temples are called Colleges.} of Berlin, were consecrated on 8th July with much success. R. W. Frater Theodor Reuss, Hon. 8° of Berlin, was the first Magus and celebrant of the college. This Theodor Reuss, said to be a Jew, a mason of the English Grand Lodge, {Initiated in the Pilgrim's Lodge 238, London.} Rosicrucian, was also, with Karl Kellner, also reported to have been a Jew, the founder of the "O.T.O.," for which the notorious Aleister Crowley ("Beast 666") was appointed National Grand

Master for Great Britain and Ireland in 1912. The appointment was signed by Theodor Reuss.

We have now arrived at the secret doctrine of Freemasonry, and from German manuscripts written by Theodor Reuss which were lost by one of his missionaries, we reprint below a specimen of his phallic code of ethics:—

> "It is our desire to organise a community of people sexually free. We want to create human beings who will not feel ashamed of their sexual organs. In these days, when Christian civilization still prevails, we shall meet with great difficulties, but the beginning is already made and, though small, is successful. When on a large scale, it will bring definite victory only when youth from its earliest years will be imbued with the principles of this new morality. Youth must consider that from the very time of birth, sexual organs are holy, etc."

The practices of these occult branches of the Societas Rosicruciana in Anglia are occasionally exposed in the Daily Press in articles on "Black Magic"; and it is a dangerous error to dismiss them as unimportant, for they number among their adepts prominent politicians and members of our so-called aristocracy. It is, in fact, through them that our political system is controlled. As for the Grand Lodge of England, it cannot repudiate the Societas Rosicruciana in Anglia, for it publishes news about the latter body in its official organ, "The Freemason." We have seen, too, the ranks in both bodies which the eminent freemason, Dr. Westcott, held until his death in 1925; and to-day (1935) Lt.-Col. Cecil du Pre Penton Powney is an instance of a prominent English Mason, Knight Templar, Grand Inspector-General of the Ancient and Accepted (Scottish) Rite, who is also a 9th degree member of the Societas Rosicruciana in Anglia, and 2nd degree in the Order of Light (Fratres Lucis), an occult body founded in 1882 by the Jew, Maurice Vidal Portman. A long list of such men could be given.

Having lifted the veil and discovered the esoteric Gnostic cult of Freemasonry for which the Grand Lodge of England acts as a screen, let us now explode the myth of English Masonic autonomy.

VII The Internationalism of Freemasonry.

NOTHING could be more ridiculous than the argument put forward by many writers that the Freemasonry which is practised in the British Empire, U.S.A., Germany, Scandinavia, etc. ("Anglo-Saxon" Freemasonry) has no relations with, and does not recognise, the variety practised in France, South Europe, South America, etc. ("Latin Freemasonry"). The Internationalism of Freemasonry is proved in two ways, viz., by the external relations of the various groups, and by the interlocking control internally.

1.—In the "Masonic Year Book" is published a list of various foreign lodges recognised by the Grand Lodge of England. In this list will be found Grand Lodges of Austrian, Greek, South American, and other masonry, which in many cases has been known to be political and subversive. The Grand Orient of Italy was suppressed by Mussolini in 1922, and Masonic activities in Germany, were greatly curtailed on the advent of Hitler; *but the politics of Continental masonry which warranted its suppression did not seem to worry Lord Ampthill (pro-Grand Master of the Grand Lodge of England), for at the Anglo-Foreign Lodges' Annual Renunion on 26th October, 1934, he stated:—*

> *" . . . . England has become the sanctuary for those who will some day revive the Freemasonry which has been so nearly exterminated in some parts of the Continent of Europe and is so gravely threatened in others. The members of Pilger and Deutschland Lodges are keeping alive the flame of the torch which will some day revive the light of Freemasonry in Germany.*
>
> *"The members of Italia Lodge are preserving a tradition which may be some day joyously revived by their fellow-countrymen in Italy."*

It will be objected by many masons that the Grand Lodge of England does not recognise the Grand Orient of France, which is perfectly true; but let us examine the circumstances. The French Revolution, which (as will be shewn later) was organised by Freemasonry, occurred in 1789. In 1878, i.e., nearly 90 years later, the Grand Lodge of England cut off

relations with the Grand Orient of France. Are we to believe then, that English Masons had only just discovered that their French brethren were subversive? The real reason for the non-recognition is to be found in the quarrel for supremacy between the Grand Orient of France and the Scottish Rite, which rules "Anglo-Saxon" Freemasonry, a quarrel which would take too long to elaborate in this pamphlet, but for which the reader is referred to William H. Peckham's book, "The Ancient and Accepted Scottish Rite in the United States of America."

2.—The ranks of Dr. William Wynn Westcott in English Freemasonry have already been stated (*supra*, page 13). Westcott was also Regent of the Illuminati of Germany, which, by their penetration into French Freemasonry in the 18th Century had accomplished the French Revolution; and he was also on intimate terms with the German and English Mason, Theodor Reuss, as the following letter reveals:—

14th February, 1902.

Dear Bro. Reuss,—I have to acknowledge receipt of Illuminati papers safely received, and they shall be translated and considered and I will report upon what I can do.—Best thanks.

> As to the Swed. Rite {Rite of Swedenborg (otherwise Primitive and Original Phremasons)}, the Lodge Holy Graal No. 15 is all right, and Bro. Yarker is entirely within his right to give you a known Master Mason of England, a Warrant for a Lodge but he hesitates to issue written authority for 6 Lodges—which your Latomia says are not regular. I *had* got his permission to make a Prov. Grand Lodge of Germania for you, but now he hesitates—because he does not want to have half the German Masonic world condemning him—as well as half the English, who already condemn him for the A. and P. Rite. {Ancient and Primitive Rite, founded 1872.}
>
> Please write to him:—

JOHN YARKER, Esq., West Didsbury, near Manchester, England, and get his authority to go on—at present my hands are tied.

With best wishes, believe me,
Yours sincerely, W. W. WESTCOTT.

As to "Brother" Yarker, on his death in 1913, a list of his Masonic offices was published in "The Equinox," from which are extracted a few, as follows:—

IN MEMORIUM—JOHN YARKER.

Scottish Rite of 33°, 27th January, 1871.
Installed Grand Master, 96° of Ancient and Primitive Rite at Freemasons' Hall, London,
8th October, 1872.
Absolute Sovereign Grand Master, Rite of Mizraim, 90°, from 1871 down to the present time.
Received over twelve patents of 33° of the Supreme Council in various parts of the world.
Past Senior Grand Warden of Greece by Patent, 1st July, 1874. In 1882-3 he acted as General Giuseppe Garibaldi's Grand Chancellor of the Confederated Rites, which he arranged throughout the world. Hon. Grand Master of the Grand Lodge of Cuba (by Patent), 5th January, 1907. Hon. Grand Master ad ritam of the United Supreme Grand Council of Italy at Firanze, and of the Society Alchemica, etc., etc., 1910-12, etc., etc.

We also know from correspondence of Theodor Reuss that John Yarker was delegate in England of the Martinist Order of France. Yarker's rank of Grand Master of the Ancient and Primitive Rite needs some explanation. This rite was previously known as the Rite of Memphis (founded 1815), which on 30th December, 1862, merged into the Grand Orient of France; and in 1875 under the name of Ancient and Primitive Rite, it amalgamated with that of Mizraim in England. None but Master Masons are admitted to the order. After Yarker's death in 1913, a meeting of the Supreme Sanctuary was held at 76, Fulham Road, London, S.W.,

on 30th June, and Brother Henry Meyer was elected Sovereign Grand Master General for Great Britain and Ireland. The minutes of the meeting were signed by:—

Henry Meyer, 33°, 90°, 96°,
Sovereign Grand Master General.
Edward Aleister Crowley, 33°, 90°, 96°,
Patriarch Grand
Administrator General
William Henry Quilliam.
Leon Engers-Kennedy, and
Theodor Reuss.

The reader will readily understand why half the English masonic world condemned Yarker for the A. and P. Rite! The latter has a women's branch, and "The Theosophist" of March, 1913, reproduces Madame Blavatsky's diploma in the Rite, and it is signed by John Yarker, among others.

Freemasonry is thus seen to be international, and the English variety inextricably linked with the world movement. Why, indeed, should the reverse be assumed for one moment? The following extract from "*The Freemason*," 26th January, 1935, is typical of the paper:—

"Universal Brotherhood is no extravagant dream, its possibilities as an influence to alter the whole aspect of European civilisation are unbounded. One has only to attend a meeting of the Seven Lodges that form the Anglo-Foreign group to be convinced of the probability of that contention. The significance of the conception was once again emphasised at the meeting of the above Lodge (Helvetica), held at Pagani's on Friday, 18th January. Here we have representatives of a great confederation of people of different races and languages living in harmony and united by a common aim. Italians, French and Germans, working in amity under a national motto: 'one for all, and all for one'; an inspiring example in its application to the principles of Freemasonry."

VIII Freemasonry and the Jews.

"Masonry is a Jewish institution whose history, degrees, charges, passwords and explanations are Jewish from beginning to end."— Dr. Isaac Wise.

IT has already been shewn in this pamphlet that the basis of "Speculative" masonry, its symbolism and code of ethics, is Jewish Gnosticism. The question which arises is, where does the control of Freemasonry lie to-day, and how is it controlled? To the first part we unhesitatingly answer, in the B'nai B'rith, {Literal translation, Sons of the Covenant, the covenant being that of circumcision.} and to the second, through the higher rites, especially the Rite of Mizraim.

The B'nai B'rith was founded in New York in 1843 by a number of "German" Jews, and its organisation into Lodges stamp it as a Jewish Branch of Freemasonry. In his book "Adriano Lemmi," page 225, Domenico Margiotta gives the full text of a secret treaty made in 1874 between Albert Pike, as representative of the Supreme Dogmatic Directory of the Scottish Rites, {Headquarters at Charleston, U.S.A., on the 33rd parallel of latitude.} and Armand Levi for the B'nai B'rith of America, Germany and England. The following is extracted:—

> "The Supreme Dogmatic Directory of Universal Freemasonry recognises the Jewish Lodges, such as they already exist in the principal countries. The secret of the existence of the Confederation (of B'nai B'rith lodges) will rigorously be kept by those members of High Grade Masonry to whom the Supreme Dogmatic Directory will judge it advisable to make it known.
>
> "The central headquarters of the B'nai B'rith will be at Hamburg, and the sovereign body will take the title of Sovereign Patriarchal Council. Neither the Sovereign Patriarchal Council of Hamburg, nor any lodges under its obedience, will figure on the annual reports of the Sovereign Administrative Directory; but the Sovereign Patriarchal Council will send direct to the Sovereign Dogmatic Directory a contribution representing 10 per cent. of the personal subscriptions of members of the Jewish Lodges."

When one considers that the Scottish Rite was founded by Jews in 1761; and that Albert Pike, Grand Master of the Order and Sovereign Pontiff of Universal Freemasonry, gained his position through the influence of the Jew, Moses Holbrook, a previous Grand Master, the reader will appreciate that there are grounds for saying that the B'nai B'rith is the "secret masonry which is not even known to, and the aims of which are not even suspected by, these Goy cattle, attracted by us (the Jews) into the "Show" army of masonic lodges." {The Protocols of the Learned Elders of Zion, No. 11.}

The Rite of Mizraim, since it has been mentioned, deserves some explanation. It was founded in 1805 at Milan, and was introduced into France in 1816. Essentially Jewish, the rite had 90 degrees until it amalgamated with the Rite of Memphis in 1875, when the number was increased to 97. The Rite of Mizraim is principally notorious for the reputed fact that the Protocols of the Learned Elders of Zion {These documents outline the plan of the Jews for world-domination, and are obtainable from the I.F.L., price 1s. 4d., post free.} were stolen from a Jewish Lodge of Mizraim in Paris in 1884 by Joseph Schorst, a Jew. {See "Waters Flowing Eastward," by L. Fry, obtainable from the I.L.L., price 3/10, post free.}

> *It is a damning fact that to-day (1935), one of the conditions for the withdrawal of the Jewish boycott against Germany, is the restoration of German Masonic status and property.* {See "The Fascist," February, 1935.}

IX Freemasonry and Politics.

IT was stated earlier (page 10) in this pamphlet, that the Jews conceived the idea of conquering France by Freemasonry when they found that it could not be done by international wars. Let us, therefore, follow the growth of Freemasonry from the time of its foundation in England in 1717.

Freemasonry spread to France in 1730, and its early history is one of internal strife. Some sort of co-operation was, however, attained in

1766, under a new "Grande Loge Nationale de France," afterwards called the "Grand Orient." Then, just as is happening to-day, French Freemasonry was penetrated by "higher rites" in the form of a secret society notoriously known as the Illuminati, of Adam Weishaupt (1748-1830).

It is most interesting to watch the development of Jewish influence in the preparation and consummation of the French Revolution of 1789; side by side one sees the growth of Illuminism among the Gentiles and Jews with a unique directive power wielded in Berlin by the Jews, Moses Mendelssohn (1728-86, grandfather of the famous composer), Naphtali Wessely (17251805), and the Jewish Bankers, Daniel Itzig, Friedlander, Meyer, Cerfbeer, and the Goldsmid Brothers in London. Jewish Illuminism was called Haskalah, and was headed and directed by Moses Mendelssohn, who also inspired the leaders of Masonic Illuminism such as Adam Weishaupt, H. S. Reimarus, Lessing, Nicolai, Ch. Dohm, Mirabeau, and others. The Jew, Bernard Lazare, has himself written "There were Jews behind Weishaupt." {"L'antisémitisme," page 339.}

In 1782, a most important Masonic Congress took place at Wilhelmsbad, near Frankfurt, in which the plan of action was decided upon. The Comte de Virieu, who was present and was dismayed by what he heard there, declared on his return to Paris:—

> *"I shall not tell you the secrets which I have brought back, but what I believe I may tell you, is that a plot is being hatched, so well contrived and so deep, that it will be difficult for religion and for the Government not to succumb."*

Three years later, a member of the Illuminati was struck by lightning at Ratisbon, whilst carrying secret documents. The police found such compromising papers on him that the Bavarian Government searched the archives of the Illuminati in Munich. A complete plan for world revolution was discovered, and copies were sent to the various European Governments, who took no notice whatever, and remained inactive. *This is what the unfortunate Marie Antoinette wrote in a letter to her sister*:—

> "I believe that as far as France is concerned, you worry too much about Freemasonry. Here, it is far from having the significance that it may have elsewhere in Europe; here everything is open and one knows all. Then, where could the danger be?
>
> "One might well be worried if it were a question of a political secret society. But on the contrary the Government lets it spread, and it is only that which it seems: an association, the objects of which are union and charity. One dines, one sings, one talks, which has given the King occasion to say that people who drink and sing are not suspect of organising plots. Nor is it a society of atheists, for we are told, God is on the lips of all. They are very charitable. They bring up the children of the poor and dead members, they endow their daughters. What harm is there in all that? . . . ." {Unpublished **Letters of Marie-Antoinette (1864) by Comte Vogt d'Hunolstein.}**

The Illuminati were suppressed in Bavaria in 1785, but Weishaupt escaped, and his revolutionary work went on in other countries as before. The result was the First French Revolution of 1789. Its promoters were the Illuminati Mirabeau, l'Abbé Grégoire, Anacharsis Clootz, etc. It has frequently been openly acclaimed by Freemasons as their work. The following is an example {See Léon de Ponçins, "Les forces secrètes de la Révolution."}:—

> "During the 18th Century the glorious line of the Encyclopædists found in our temples a fervent audience, which, alone at that period, invoked the radiant motto, still unknown to the people, of 'Liberty, Equality, Fraternity.' The revolutionary seed germinated rapidly in that select company. Our illustrious brother masons, d'Alembert, Diderot, Helvetius, d'Holbach, Voltaire and Condorcet, completed the evolution of people's minds and prepared the way for a new age. And when the Bastille fell, Freemasonry had the supreme honour to present to humanity the charter which it has elaborated with love.
>
> "It was our brother mason, Lafayette, who was the first to bring forward the proposal for a 'declaration of the natural rights of man and of the citizen living in society,' in order to make it the first chapter of the constitution.

"On 25th August, 1789, the Constituent Assembly, of which more than 300 members were Masons, finally adopted, almost word for word, such as it had for long been elaborated in the Lodges, the text of the Immortal Declaration of the rights of man . . . etc., etc."—the mason Bonnet, orator of the Convent du Grand Orient de France in 1904.

France, in 1789, counted over 2,000 lodges affiliated to the Grand Orient, with over 100,000 adepts; and it is a fact that at the outbreak of the Revolution, all the lodges suddenly became Jacobin Clubs.

The French Revolutions of 1830, 1848 and 1870 were equally the work of Judæo-Freemasonry. In the first days of the 1848 revolution, 300 Freemasons, with their banners flying over brethren of every rite representing French Freemasonry, marched to the Hotel de Ville, and there offered their banner to the Provisional Government of the Republic, proclaiming aloud the part they had just taken in the glorious Revolution. M. de Lamartine made them this answer, which was received with enthusiasm by the Lodges:—

"It is from the depths of your lodges that the ideas have emanated, first in the dark, then in the twilight, and now in the full light of day, which have laid the foundations of the Revolutions of 1789, 1830, and 1848." {Gargano, Irish Freemasons and their Foreign Brothers, page 55.}

The following is taken from the speech made by Domenico Anghera, Grand Master of the Supreme Council of Scottish Rites, when conferring on General Giuseppe Garibaldi the 33rd degree:—

" . . . . . Our first step, as builders of the new temple to the felicity of human glory, must be destruction. To destroy the present social state, we have suppressed religious teaching and the individual rights of persons. As we have overthrown the temporal power of the Pope, our most terrible and infamous enemy, by means of France and Italy, we must now break France, the strongest prop of the spiritual power. That we must do with the help of our own power and that of Germany."

This speech was made before the Franco-Prussian War of 1870. {Domenico Margiotta, "Le Culte de la Nature dans la Franc-Maçonnerie Universelle," page 45 *et seq*. Margiotta was a 33rd degree mason, but he published all he knew because he was not given a responsible position.} On 1st September, 1870, the Second French Empire fell at the Battle of Sedan. The International and Freemasonry seized power, calling their government "The Government of National Defence," and on 4th September the hand-picked Ministry of Freemasonry was constituted with Leon Gambetta (Jew) as Minister of the Interior. Of its eleven members, nine at least were Freemasons, three being Jews (including Adolph Cremieux, founder of the Alliance Israelite Universelle). Following this came the "Commune," famous through history for its revival of the atrocities of the First French Revolution of 1793.

Evidence of the Judæo-Masonic origin of all recent wars and revolutions could be quoted *ad lib*., but want of space prevents us from giving more than one more example, and we choose the Hungarian Revolution of 1918-1919. In this case the proofs are clear cut and conclusive because after the failure of Bela Kuhn's bolshevik government, the Masonic archives were seized and their contents published. {In "The Crimes of Freemasonry," by Adorjan Barcsay, and "The Secrets of a Provincial Lodge," by Joseph Palatinus.}

X The Hungarian Revolt of 1918-19.

ON 28th April, 1918, the Grand Master of the Hungarian Freemasons, Dr. Arpad Bokay, made the following patriotic statement at Vienna:—

> "The enemies of Hungary are the enemies of Austria; those who are allied to destroy Austria wish to do the same to Hungary; it is the monarchy which, during the hurricane of the world war, has protected in the most efficacious manner the peoples of Austria-Hungary, etc."

In November of the same year, the Masonic Government of Karolyi having just been formed, the same Grand Master openly announced that the Government's programme was the programme of Masonry, that the Hungarian Freemasons were for the Allies, i.e., for democracy against

autocracy, and that charity had only been a mask to get Freemasonry permitted under the old regime. Finally, Freemasonry applauded the bolshevik government of Bela Kuhn as with the attainment of an ideal. The Masonic journal "Latomia" stated (July, 1922, page 31):—

> "The Freemasons after having sent during the war a letter of goodwill to the Emperor Francis-Joseph, after the catastrophe threw themselves whole-heartedly into the republican-socialist idea with the noble conviction that the time had now come for the accomplishment of the masonic ideal. In their writings they made an active propaganda, and most of the leaders were Freemasons."

For the horrors of Bela Kuhn's bolshevik government, the torture of innocent people by imbeciles, the teaching of sexual "science" to children, the war on religion and patriotism, we refer the reader to "An Outlaw's Diary," by Cecile Tormay. The Reign of Terror only lasted a few months however, and when the reaction came there were anti-Jewish outbreaks, and the Masonic archives were seized. The following are extracts from the discoveries:—

> 1.—In 1916, Charles Szalay, the Grand Master of the Lodge "Comenius," stated in a discourse pronounced to a complete assembly: "The spirit which animates true Freemasonry has always been revolutionary and destructive. Works of public charity are not their chief aims, but simply a means of arriving at the final goal."

> 2.—At the Basle Congress of 1897 called by the B'nai B'rith (of which the members are exclusively Jews), the Grand Master said at one sitting: *"We must spread the spirit of revolt among the workers. It is they whom we shall send to the barricades, seeing that their desires are never satisfied, for we have need of their discontent to ruin Christian civilisation and hasten anarchy. It is necessary that the moment arrive when the Christians shall come themselves and implore the Jews to take control."*

> 3.—In 1918, the Grande Loge Symbolique of Budapest unanimously decided to send to Count Michel Karolyi and the National Revolutionary Council a message of goodwill saying "Hungarian Freemasonry will support the new Government with all its power, since

it finds the latter very favourable for the accomplishment of its aims." On 2nd November, the same Lodge stated its feelings: "The Government which is in power now, seeks the same ideals as ourselves. Many of our brothers are members of the Government, which is a guarantee for us that the Hungarian Revolution will follow the path of radical reforms. Our duty is to help it with all our means."

As a result of the above and similar discoveries, the Nationalist Government which succeeded Bela Kuhn suppressed Freemasonry in Hungary. Thereupon the Freemasons appealed to their "brethren" round the world for help, with the following results:—

1.—The Government of the U.S.A. made the re-establishment of Freemasonry a condition of a loan which was being arranged with Hungary. The Hungarian Government, thus forced into negotiations with the ex-Grand Master, authorised the Lodges on the condition that non-masons should he allowed to be present at meetings; this condition was rejected, so that negotiations for a loan fell flat.

2.—The September, 1922, number of the Journal "Maçonnique de Vienne," announced from Italy that the Grand Master Torrigiani promised to intervene at the Geneva Conference through the Governments of various Masonic Powers, to bring pressure to bear on the Hungarian Government.

3.—M. Berthelot addressed, in the name of the French Freemasons, a letter to Count Albert Apponyi (Chief of the Hungarian Peace Delegation) asking the Hungarian Government to withdraw its ban on Freemasonry. Members of the English Diplomatic Mission at Budapest and Vienna made similar advances {Léon de Ponçins, "Les Forces Secrètes de la Révolution."}, but the Hungarian Government made it clear that so long as Freemasons carried on their activities in secret, they could not be re-established with their old privileges.

XI *Summary.*

THE grounds for attacking Freemasonry may be summed up under four headings:—

1**.—It is a secret society** which organises a political and economic boycott against non-Masons, which is contrary to the best interests of the State.

2.—It is universal, and preaches the Universal Brotherhood of Man, which means in practice the mongrelisation of the human species.

3.—It is subversive in a political sense, and was started by Jewry and is now controlled by Jewry for the purpose of paving the way for Bolshevism, as outlined in the Protocols of the Elders of Zion.

4.—**It is subversive in an ethical sense,** and its purpose is to undermine all Gentile creeds, and substitute Gnosticism.

The End ASL

The New Ensign

No. 53 January 2014

This publication is for private circulation only



Calling The True Israel Peoples

The New Ensign is a monthly E-zine
To subscribe contact the editor at:

thenewensign@gmail.com

THE NEW CHRISTIAN CRUSADE CHURCH

CALLING THE PEOPLE OF BRITAIN

At last the bible makes sense!

At last we know its meaning.

Its the book of the RACE

